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A
PASTIME
FOR PARENTS:

OR
A RECREATION, TO
passe away the time; containing the
most principall grounds of
Christian Religion.

By *Arthur Dent*, Preacher of the
word of God, at South-Shoo-
bery in Essex.



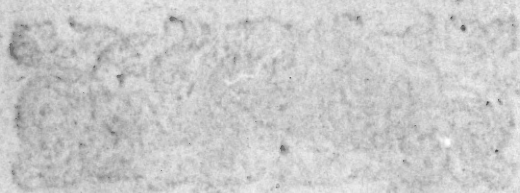
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A
PASTIME
FOR PARENTS:

OR
A RECREATION, TO
pass away the time, & amuse the
mind, & improve the
Christian Religion.

By John Duns, Preacher of the
Word of God, at South-Street,
St. Mary's Church.



LONDON

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stons-Street.



**A PASTIME
FOR PARENTS,**

TO BE USED WITH THEIR

Children for recreation to passe

away the time; containing

the most principall grounds

of Christian Reli-

gion.

Father.

What is God?

Child.

An infinite perfection, whose being is of himselfe. Iob 11.7.

Father.

Where is God?

Child.

Alwaies every where, as the Aire.

Psal. 139.

Father.

Whether is the Godhead a thing onely imaginarie or no?

Child.

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The

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Exo. 3. 14.

The Godhead is not a thing which onely may be conceived in thought, but indeed is a most pure and infinite selfe-being.

Father.

How then doe you conceiue of the Essence and Beeing of the Godhead?

Child.

That the substance or Essence of the Deity is of all things most simple and single, and is neither diuided, multiplied, nor compact of any Elementarie qualitie.

Father.

Expresse your mind more fully.

Child.

This I meane, that the diuine nature is one, simple, vniforme, immateriall, impassible, immutable, illocal, eternall, omnipotent, omniscient, infinite, void of all mixture, composition, combination, diuision, or dissimilitude.

Father.

Which be the proper and Essentiall attributes of God?

Child.

The proper attributes of God are
Ubiqui-

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Ubiquity, Eternity, Unitie, Simplicite, Omnipotencie; for these doe spring from his Essence and forme, as naturally, necessarily, and directly, as the beames, light, and heate, issue from the Sun; as the streames from a fountaine of water.

Father.

Can these Essentiall attributes of God encrease or decrease?

Child.

Nothing that is in God can be augmented or diminished, or any way altered: for as hee is once at any time, so is hee alwaies at all times.

Father.

What may we learne out of this?

Child.

To feare and tremble, so often as we thinke or speake of this infinite Maiessty.

Father.

What are wee especially to consider in God for our comfort & instruction?

Child.

His wisdom, providence, iustice, and mercie.

Father.

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Are

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Are not all these in God as accidents,
or accidentall qualities?

Child.

No: For there are no accidents, or
accidentall qualities in God, that is, no-
thing separable or mutable: but all these
are in God as essentiall, and inseparable
properties, or if you will, of the very Es-
sence of God.

Father.

Are not these forenamed qualities of
wisdome, prouidence, iustice, and mer-
cie, accidentall, and separable both in
men and Angels?

Child.

Yes verily: for they are no part of
their nature or essence, nor yet essentiall
properties: for they may be remooued,
and separated from their subiects.

Father.

You said before that God is alwaies
euery where, that is, in all places at
once: but how can that bee, sith the o-
pinion is, that God is onely in heauen?

Child.

God as touching his essence is no
more in heauen then in this inferior
world:

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world : but he is said to be in heauen,
because his glozy and maiestie doth there
most clearely shine out.

Father.

Sith God is in all places at once : tell
me also whether hee doth know all
things at once.

Child.

God doth know all mens thoughts,
words, and deeds at once, all that euer
haue been, are and shall be. For there is
nothing past, or to come with God, but
all things are alwaies present : and it is
as easie a matter for God to comprehend
all things past, present, and to come, at
once, as it is for vs to tell, one, two
three.

Father.

Is it not dangerous then to haue any
base thoughts of God, or carnallie or
basely to imagine that God is like a
man, or any other creature?

Child.

Yes assuredly : For it is high treason
to haue any such thoughts or vile con-
ceits of God : for God is like nothing :
as the Prophet saith, to whom will ye
liken ver. 18.

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liken God?

Father.

Is not the sinne of the Papists verie great, which make Images and similitudes of God, and set them vp in their Churches to breed carnall thoughts, and imaginations of God in the hearts of the people?

Child.

It is a very high degree of blasphemy: for the Prophet saith, *What similitude will you set up vnto him?* and another Prophet saith, *that the Image is a teacher of lies.*

Esa. 40.
Abac. 2. 18.

Father.

What shall we say then to our common swearers, which daily blaspheme this great maiesty of God, and take his most holy and sacred name in vaine, for euery trifle?

Child.

They shall one day know and feele to their euerlasting woe, what it is to blaspheme such an infinite Maiestie.

Father.

What vse are the people of God to make of all this?

Child.

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Child.

This, to haue so great a Paietie alwaies in singular admiration and reuerence. And the rather, because in these corrupt times men grow so fast towards atheisme and prophanenesse, that there is no more any common deuotion amongst them, or any Reuerence of a Godhead.

Father.

What yet further doe you consider in God?

Child.

That hee is one in substance, thre in persons. I meane, that in this most simple and single essence, the thre seuerall persons doe subsist.

Father.

Doe you meane that the Godhead is distinguished, or diuided, into three persons?

Child.

No, for the essence of the Godhead is so simple, and single as I said, that it can neither bee distinguished, diuided, or multiplied; no not when the Sonne is said to bee God of God.

Father.

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Father.

Are not the persons in the Godhead distinguished?

Child.

Yes, the persons are distinguished each from other, by their proper, and incommunicable proprieties, that is, their diuers manner of being which they haue in the Godhead. As the Father by creation, the Sonne by redemption, the holie Ghost by sanctification.

Father.

Expresse your meaning yet more fully.

Child.

My meaning is this, that although the substance of the Deitie being most simple and single, cannot be diuided or distinguished, nor the same essence separated: yet I say, the persons are so distinguished in office, not in Essence, as the one of them cannot possible be the other.

Father.

What call you the persons in the Trinitie?

Child.

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I call a person a substance in the essence of God, which having relation to others, is distinguished by his incommunicable propriety.

Father.

Is not every person the whole and the same substance of the Deity?

Child.

Yes, for every person is by himselfe God.

Father.

Are there not then three Gods?

Child.

No, for the Scripture teacheth plainly, that there is but one God and three persons. As 1. Iohn saith, there are three which beare record in heaven, the Father, the Word, and the holy Ghost, and these three are one: that is, one in substance, and three in persons: and there be many other places of scriptures which proue the distinction of the persons. As where it is said, goe, and teach all Nations baptising them in the name of the Father, the Sonne, and the holy Ghost. And againe, in the third Chapter of the Gospel of S. Mar. vers.

16, 17.

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Mat. 28.
vers. 19.

16, 17. Where first mention is made of a voice from heauen, which was the voice of the Father. Where the first person in Trinitie is pointed vnto. Then it is said : this is my beloued Son. Where the second person is pointed at, &c. Thirdly it is said, that the Spirit of God descended, and lighted vpon him like a Dove. Which plainly noteth out the third person, which is the holy Ghost : and thus you see, how the Scriptures doe auouch a plaine distinction of persons, as we say, a Trinitie in Unity, and an Unity in Trinitie.

Father.

Yet I cannot by any reason discerne, but if euery person be God, then there must needs be three Gods.

Child.

We must not in this case consult with reason, but simplie beleue the Scriptures, though we cannot comprehend by humane reason the manner, or rather mystery of this matter : for it farre exceedeth all humane reach and capacitie.

Father.

Is not one person in Trinitie greater
then

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then another: as the Father greater then the Sonne, and the Sonne greater then the holy Ghost?

Child.

No: for the persons be coequall, coeternall, and coessentiall.

Father.

How vnderstand you that word coessentiall, which the learned call [*ὁμοούσιος*]

Child.

The persons in Trinitie are called coessentiall, not because they are onely of like Essence, as wee see the particulars of the same kind to be in natural things, as in three Apples growing together in one, and such like: but because they are indeed one, and the selfe same simple essence; Therefore the persons of the Deitie cannot without blasphemie be said to be onely coherent together in substance, or onely of like substance,

Father.

Is it not necessarie that Christians should be well grounded in the knowledge of this vnitie of the Godhead, and the distinction of the persons?

Child.

Yes

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Yes verilie. For manie errours, and heresies haue growne in the world about these points.

Father.

Doe you not belecue, that the euerglasting God hath made heauen, and earth, and the sea, and all things in them contained?

Child.

AA. 4. 24. Yes, they are all the works of his hands.

Father.

How did he make them?

Child.

Heb. 11. 3. By his word. As it is written; Though faith wee vnderstand that the world was ordained by the word of God.

Father.

Whereof did hee make the world, and all things in it?

Child.

Heb. 11. 3. Of nothing. As it is written; The things which wee see, are not made of things which did appeare.

Father.

To what end did God create heauen and

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and earth?

Child.

To set forth his glory.

Psalm. 19:

Father.

Hath not God as great a care for the
conseruation of the world, and all par-
ticular creatures in it, as euer he had to
create them?

Child.

Gods care is no lesse for the conserua-
tion of the creature, then first it was
for the creation. For as in great wise-
dome he made them all; So in as great
wisdom he doth preserue them all. He
is not as a Carpenter, which hauing
built a house, afterward taketh no more
care of it.

Psalm. 104:
ver. 27. 28:

Father.

Doe you not thinke that God also
created the Angels?

Child.

Yes, they also are the works of his
fingers. Col. 1. 16.

Father.

When did he create them?

Child.

In the beginning when he made all
other

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other creatures.

Father.

In which of the fixe daies were the Angels created?

Child.

That is a curious question, and I can giue you no certaine answere vnto it: but it is most likely, and probable, that it was in the sixth and last day, when man was created after Gods owne image. For the Angels carrie the greatest image of God in them.

Father.

What is an Angell?

Child.

Col. 1. 16.

An inuisible spirit.

Father.

Iohn 4. 24.

Our Lord Iesus saith, that God is a spirit: What difference then make you betwixt God and an Angell?

Child.

The difference is exceeding great. For God is an infinite spirit, the Angels are but finite. **G O D** is the Creator: the Angels be but creatures: and although they bee very glorious creatures: yet God doth infinitely exceede them

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them in glory.

Father.

Do not the Angels of all other creatures come nearest vnto the nature of GOD, and furthest excell the nature of man?

Child.

The angelicall nature doth exist as a meane betwixt God and man, although far nearer the lower, then the upper extreame. Participating somewhat of each nature, hauing had a beginning as man: and yet being immortall with God, consisting of matter and forme as doth a man: yet void of all mixture as God. Subsisting in some matter subiect as a man: yet being incorporeal as God. Ignorant of some things as a man: yet of a wonderfull capacitie and knowledge as God: and in a word, being every way finite as a man: yet perfect in all respects as God.

Father.

As you haue shewed me the proper attributes of God; so also shew the proper attributes of the Angels; that so we may more clearly discern their

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glorious nature.

Child.

The Angels haue essentiall attributes proportionable, though not comparable to those in God. For Gods absolute vbiqutie, they haue successiue vbiqutie: for the eternitie of God, they haue immortality: for his most simple nature, they haue a most thin and subtil essence: for his omnipotencie, they haue great power and might.

Father.

How proue you that the Angels haue so great power and might.

Child.

Out of the Psalmes, where it is said: *Praise the Lord yee his Angels, which excell in strength.*

Psalm. 103.
vers. 20.

And againe, out of the Booke of the Kings, where we reade that one Angel in one night, did destroy the whole army of Synacherib King of Assyria, being an hundred, fourescore, and five thousand.

Father.

What thinke you of the agility and swiftnesse of Angels?

Child.

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Child,

I thinke by reason of their agile and thin substance, being far more subtle and thin then the Aire it selfe, that they glide thorow the Aire with vndiscernable swiftnesse, and can be any where in a moment, as God is alwayes euery where.

Father,

What is your reason?

Child.

My reason is this, wee see by daily experience, that the Sun being a visible bodie, doth fetch the whole compas of the heauens in foure and twenty houres; and it is well knowne to all the learned, that the circle or circumference of the Sun doth by many degrees exceede the circle or globe of the whole earth: needs therefore must the Sunne be caried in an vnspeakeable swift motion, farre passing the Musket shot; for else how could it goe thorow his whole Spheare in 24. houres, as wee see it doth: then consequently it followeth, that the motion of Angels must needs bee much swifter then that of the Sunne, because they are

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of a more thin, agile, aerie, and invisable nature.

Father.

Can an Angell be in many places at once?

Child.

No, but in a minute of time they can be any where, as I said before.

Father.

What say you to the knowledge and vnderstanding of Angels?

Child.

I say that it is exceeding great in all things, farre passing all knowledge of men, though neuer so learned and skilfull.

Father.

Do the Angels know all things?

Child.

No, they are ignorant of some things, as of mens particular thoughts, of some things to come, of the last day, and of the Essence of God.

Father.

What reason can you yeeld, that Angels know not the Essence of God?

Child.

This;

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This; the Essence of **G D D** is infinite, therefore no Angell can know it, or comprehend it. For that which is finite, cannot comprehend that which is infinite: but the Angels are finite, therefore they cannot comprehend the Essence of God being infinite, for the Essence of God is verily knowne to himselfe: hee knoweth his owne Essence, and therefore he is infinite. For whatsoever knoweth and comprehendeth that which is infinite, must needs it selfe be infinite.

Father.

Where be the holy and elect Angels of God?

Child.

They bee both in heauen, earth, and the aire. And wheresoeuer any people of God bee, there be they also.

*Psal. 34. 7.
Mat. 18. 10.*

Father.

What is the speciall office of the good Angels?

Child.

To preserve the children of God, to guard them, to minister unto them, and to keepe them in all their waies.

*Psal. 1.
91. 11.
Mat. 18. 10.*

B 4

Father.

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Father.

Esay 9. 2. What is the reason, that the Angels are described with fixe wings a peece in the Scriptures?

Child.

They haue two wings to couer their face, because they are not able to indure the brightnesse of Gods glory: they haue two wings to couer their feete, because man is not able to abide the brightnesse that is in them: they haue two to flie withall, to signifie their readines and prompt obedience to all the commandements of God.

Father.

What yse are wee to make of all this, that God is so infinite in himselfe, and so glorious in all his creatures, specially in the Angels, Sunne, Moone, and Starres, &c.

Child.

Wee are not onely to feare, dread and reuerence so great a Maiesty: but also to loue him, worship him, and obey him with all our hearts, with all our spirit, and with all our strength, and with all our thoughts,

Father.

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Father.

Did not the blessed Angels fall from that excellent estate, wherein they were first created?

Child.

Many of them fell from their first estate and became diuels, as appeareth in the Scriptures,

John 8.44.
2.Pet.2. 4.
Iud.ver.6,

Father.

What was the cause or chiefe motiue of the fall?

Child.

They fell of themselves, that is to say, through their owne motion, will, and disposition, without any instigation of any other, or any former motiue whatsoeuer, which thing caused God to cast them downe without all hope of recouerie: but man falling by the first motiue, and by instigation of others, hath left vnto him an assured hope of recouery.

Father.

Is not the number of the Angels that fell from their first estate, and became diuels, very great?

Child.

Yes

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Mark.7. Yes exceeding great : for the diuell being demanded by our Lord Iesus what was his name, answered, *My name is Legion* : for saith he, we are many : which plainly proueth that there be many diuels.

Father.

What doe you call a Legion?

Child.

Mat.26.13. A Legion, according to the account of the Romans, was six thousand footmen : Our Lord Iesus said to Peter : *Put up thy sword, for doest thou not thinke that I can now pray to my father, and he will giue me more then twelue Legions of Angels?* So then it appeareth by the Scriptures, that there bee very many both good Angels and bad.

Father.

If there be so many diuels, why doth the Scripture speake of the Diuell in the singular number, as if there were but one?

Child.

There bee multitudes of infernall Spirits, but yet they doe so ioyne together in one, that they be called the Diuell

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well in the singular number, because there is a kingdome of them, and a vnited society vnder one head, prince or principall Diuell: and they doe all ioyne Mat. 12. 26. to vphold their society, and kingdome, as Christ teacheth.

Father.

Did the diuels by their fall lose that great power and strength, which they had by nature and creation?

Child.

No: They doe still retaine their first power and strength, as experience teacheth: and the Scriptures doe call as Eph. 6. 12. well the Diuels, as the good Angels, principalities and powers.

Father.

Haue the Diuels by their fall lost that great wisdom & vnderstanding, which they had in their first estate?

Child.

No: But they haue corrupted, and depraued it, and turned it from wisdom, into deepe craft and subtilty: the like may be said for their swiftnes and agilitie.

Father.

Where

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Where are the diuels, what place doe they keepe in?

Child.

Eph. 1. 7.
Eph. 6. 12. Their principall abode is in the aire, through the which they glide too and fro, with unspeakeable swiftnes: and therefore the Apostle calleth the Diuell the Prince of the aire; and the Diuels are said to be in the high places.

Father.

The common opinion is, that the diuels be shut vp in hell, as it were in a dungeon of darknesse; and that they neuer come out, except they be forced, and raised vp by Coniurers,

Child.

Iob 1. 7.
1. Pet. c. 8. That is an ignorant, false, and fantastical opinion, quite contrary to the Scriptures, which teach that the diuels are in places heere below.

Father.

Is it not a true and warrantable speech to say, that the diuels are in hell?

Child.

Yes: If you take hell metaphorically for the torments they are in, and not for any circumscribed place: for it may be

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be very probably coniectured, that the aboad of the diuels is in the Ayre, and not in anie other circumscrip^t place as yet: but after the great Iudgement they shall goe to their owne place, euen that depth or gulfe mentioned: Luke 8. verse 3. which they doe quake and tremble to thinke of: as appeareth in the Gos. Mat. 8. 19. pell.

Father.

What is the estate and condition of diuels in the meane time?

Child.

In the meane time they are in chaines of darknesse as Saint Peter saith, that 2. Pet. 2. 4. is, in a most miserable condition of life, full of terrible horrour, euen as grievous malefactors, hauing receiued the sentence of death, are yet for a time retained in a stincking prison, vntill they be drawne out to their full and last execution: for S. Iude saith expressly, that Iud. ver. 6. they are reserved in euermore chaines vnder darknesse, vnto the Iudgement of the great day.

Father.

Hauing thus farre spoken of God,
and

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and of the Angels and their fall: Let vs now proceed to speake of man, and first of all tell me, in what estate man was first created?

Child.

Gen. 1. 26. In a most pure and excellent estate, free from sinne and corruption, being made after the very Image of God, in respect of knowledge, wisdom, and righteousness, hauing freedom of will, and Lordship over the earth.

Father.

How then fell hee from this so glorious and perfect estate?

Child.

Gen. 3. The woman being beguiled by the suggestion of Satan, in the likenesse of a serpent, did entice Adam her husband to eate of the forbidden fruite in the midst of the garden, and so presently, both lost all their former excellencie, and also wrapped themselves, and their whole posterity, in perpetual thraldome and miserie: and thus sinne first entered into the world, and together with sinne, came death and the curse of God vpon all mankind.

Rom. 5.

Father.

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Father.

Now since the fall of Adam, wherein doth our miserie especially consist?

Child.

In this; that wee are wholly corrupted, both in reason, vnderstanding, will, and affections, which is the very cause why we are so prone to euill, and so backward to all goodnesse.

Father.

Doth God hate vs for this our naturall corruption?

Child.

As an Adder, or a Toad is hated of man, not so much for the euill it hath done, as for the poyson that is in it: and the hurt which it cannot but doe: so God hateth vs, not onely for the euill wee doe, but for the euill which wee cannot but doe; that is, for our poysoned nature which is borne and bred with vs.

Father.

Then you holde that our actuall transgressions doe not first make vs euill?

Child.

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I hold so indeed : For as the hurt which a venemous serpent doth, maketh her not a serpent ; but because she is a serpent, shee poysoneth and hurteth : so our euill deeds doe not first make vs euill, but because wee are of nature euill, therefore wee thinke and doe euill.

Father.

Doe you thinke, that this originall contagion is wholly in euery particular man : or that one man hath one part of it, and another man another : and so part it among them, part, and part like ?

Child.

I thinke thus, that as euery man receiued from Adam the whole nature of man : so also hee receiued the whole corruption, and is cloathed with it as a beast with a skinne, his whole nature both body and soule beeing oppressed with it as a most infectious leprosie : and therefore euery man hath in him from his parents the seed of all sinne, which is a naturall disposition and pronenesse to commit any sinne whatsoever. For
the

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the spawn of all the horrible sinnes that are practised in the world, are in that man which is thought to be best disposed by nature.

Father.

But experience teacheth that some even by nature are more ciuill, gentle, and tractable then others.

Child.

This commeth to passe, not because some men are by nature lesse wicked then others: but because God by his prouidence doth limit, and restraine mens corruptions more or lesse, which he doth for the good of mankind: for if men were wholly left to themselves, corruption would so exceedingly breake out into all manner of villanies, that there should be no liuing in the world.

Father.

It seemeth by this that man is a most contagious and vile nature.

Child.

The nature of man in regard of the corruption thereof, is the worst of all natures except the Diuell, yea worse then the nature of beasts, as Lions,

C

Wolues,

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Wolues, Dogs, Swine, &c. for there is in mans nature some thing of euery beasts nature. For he is proud as the Lyon, cruell as the Wolfe, greedy as the Dog, craftie as the Foxe, filthy as the Swine, lecherous as the Goat, &c. For looke what degree of goodnesse we had in our first creation in Adam, the same degree of euill haue we in the corruption of our nature by his fall.

Father.

But is this naturall corruption alwaies liuely and operative in vs, I meane, in continuall action and operation, doth it not sometimes lie dead in vs, and cease to worke?

Child.

It is alwayes alieue and working, except where it is kept downe by speciall grace, and there also it will not be held downe one minute longer then speciall grace worketh and preuaileth in the soule. For so soone as the thought, or action of grace is out, the thought and action of sinne is in: Our concupiscence is like a Crab-tree, which bringeth forth alwayes some fruit: or like
an

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an untilled field, which bringeth forth nothing but weeds : or a lustie strong Horse pricked with prouender, that carrieth his rider headlong ouer hedge and ditch.

Father.

But put the case a man should haue no outward obiection to mooue him, nor externall prouocations to allure him. Doe you not then thinke, that this naturall infectiō would lie dead in him, and cease to worke?

Child.

Concupiscence would shew it selfe, though men were shut vp alone in closets betwene stone walls, where they could haue no externall prouocations, yea, though there were no Diuell, or that the Diuell were chained vp.

Father.

Whether then doe you thinke that the Deuill or our corrupt nature are greater enemies to our saluation : Or whether doth more euill spring out of our corrupt nature, then from the Diuels suggestion?

Child.

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First,

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First, I answered, that our corruption is a stronger enemy against us then Satan, and consequently our selves greater enemies to our selves then the diuell, for wee haue no such enemy as our selves: and secondly, that more and greater euill doth spring from our corrupt nature, then from Satans instigation. And all this

James I. 14.

James doth affirme, saying: *Every man is tempted, when he is drawne away by his owne concupiscence, and entised: It is the concupiscence that doth first both draw away, and entise: as for the Diuell he doth but worke vpon our concupiscence, and is, as it were, the bel- lowes to blow it, and fire it, without the which he could not come within vs, to doe any thing against vs.*

Father.

Doe you then thinke that the diuell cannot worke immediately, or *five me- dyes*, without meanes vpon the soule or heart of man?

Child.

I thinke so indeed: But that which the diuell doth vpon the heart, is by the
externall

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externall senses, and outward objects, by reason of the hypostaticall union betwixt the soule and the bodie : for he worketh, and pierceth through the body to affect the soule, by reason of the naturall sympathie.

Father.

But doth this birth corruption remaine in the very elect after their regeneration?

Child.

Yes vndoubtedly : and the children of God haue greatest feeling of it, and are most troubled with it, and grieued for it : strugling with it by all good meanes to suppress it, and keepe it vnder : for sure it is, that euen after the people of **G O D** are iustified, and sanctified, and assured of eternall life : yet they haue their hands full, and as wee say, towe enough to their Rocke, to snib, and nip off these manifold blossomes and frutes of corruption, which daily and hourely arise and spring vp in their nature. For as fast as one is pinched, and nippt in the head, another forthwith springeth and sprouteth out :

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Not unlike the monster Hydra with
seauen heads, that the Heathen wrote
of, which hauing one of them cut off,
seauen others did arise in the stead of
it. And thus wee see that the very E-
lect of God haue an endlesse trouble, and
as we say, worke enough cut out, for as
long as they liue, to repaire this rent
and torne nature. For alas, alas, though
God forgive vs our sinnes, yet doth hee
not, nor will he in this life, free vs of na-
turall corruption.

Father.

Is not the knowledge, and feeling
of this a great corsey, and heart-smart
to the most deare children of God?

Child.

Yes verily: For there is nothing
that doth so sorely pinch them at the
heart, as the consideration of this; which
indeede maketh them wearie of their
life, wearie of the world, and wearie
of all: and often wish with the Apostle
to be dissolued and to be with Christ;
for they doe continually groane vnder
this corruption, as vnder a most hea-
uie burthen, and fetch many a sorrow-
full

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full sigh to thinke of it, and are euer complaining of it, as of a most deadly enemy of theirs. And all this wee may clearely see, as it were, in a glasse, in the example of the Apostle Paul himselfe, that most rare and excellent servant of God: Who taketh vp most pitifull, and lamentable complaints of this poysoned and infected nature. I know (saith he) That in mee, that is, in my flesh, dwelleth no good shing, I allow not that which I doe; for what I would, that I doe not: but what I hate, that I doe: I doe not the good thing which I would, but the euill which I would not, that doe I. Now if I doe that I would not, it is no more I that doe it, but the sinne that dwelleth in mee. I finde then that when I would doe good, I am thus yoked that euill is present with mee. For I delight in the Law of God concerning the inner man, but I see an other Law in my members rebelling against the law of my mind, and leading me captiue vnto the Law of sinne, which is in my members. And in the end he breaketh out into an out-cry, saying: O wretched

Rom. 7. 15.

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man that I am, who shall deliuer me from
The body of this death?

Father.

Doe not Vngodly, and vnregenerate men likewise mourne vnder this corruption, and complaine much of it?

Child.

No: you shall seldome or neuer heare them complaine of it, or mourne vnder it. For they walke after the flesh, and fulfill the lusts thereof with all delight and greedinesse, being wholly carried after the swinge and sway of their owne corrupt affections and desires.

Father.

What is the cause hereof?

Child.

Becausc they are forsaken of God, and giuen ouer to a great blindness of heart, and hardness of affections, so that though their miserie is exceeding great, yet they haue little sight, and lesse feeling of it.

Father.

Doe you not thinke, that a man in the state of nature cannot so feeble his miserie?

Child

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Child.

Sure it is, that a meere naturall man can haue no true sight, or liuely feeling of his miserie, or any sound desire to come out of it; but doth greatly please himselfe in it, and is loath to come out of it; for the Apostle saith plainly, that the naturall man perceiueth not the things of the spirit of God. For they are foolishnesse vnto him, neither can he know them, because they are spiritually discerned, 1. Cor. 2. 14

Father.

But may not a naturall, and vnregenerate man haue the knowledge of God, and the vnderstanding of his will, and so consequently a sight of heavenly things?

Child.

Yes; a naturall man hath a kinde of knowledge and vnderstanding of God and of his will: but it is onely a confused and braine knowledge, and a literall vnderstanding of the Scriptures, for he cannot possibly haue the liuely and sauing knowledge, which is opened with quickening grace. Nor that
sound

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sound understanding and sight which
doth lineally descend from the spirit of
sanctification.

Father.

May not man in the state of nature
haue feeling also of God, and of hea-
uenly things?

Child.

Heb, 6.4.

The Scriptures doe teach, that a
reprobate may haue a kinde both of
sight and feeling of heauenly things,
for he may be lightned, and tast of the
heauenly gift and of the powers of the
world to come, and also taste of the good
word of God, and bee made partaker of
the holy Ghost. But his sight and tast
and feeling, can neuer bee sound and
good before regeneration. So then all
the cunning is to know, whether the
worke of grace in a mans soule be sound
and currant or no, for vnregenerate men
are much deceiued with a false light;
for they doe blindly imagine, that be-
cause they haue some kinde of sight, and
feeling of heauenly things, therefore
they haue all, and the same that is in
euery elect.

Father.

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Father.

What difference then doe you make betwixt the knowledge of the elect and the reprobate?

Child.

The knowledge of the reprobate doth puffe vp.

The knowledge of the elect doth humble.

The knowledge of the reprobate is generall and confused.

The knowledge of the elect is particular and certaine.

The knowledge of the reprobates is onely literall, and hystoricall.

The knowledge of the elect is spirituall, and experimentall.

The knowledge of the reprobate is speculative.

The knowledge of the elect is practique, that is, ioynd with obedience. For howsoever a naturall, and vnregenerate man may know much: yet hath he not, nor can haue, any power to doe, I meane, chearefully and aright, till his heart be enlarged by Christ, and his will renewed by grace.

The

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The knowledge of the reprobate is like the knowledge which a Mathematicall Geographer hath of the earth and all places in it, which is but a generall notion, and speculative comprehension of them.

But the knowledge of the elect is like the knowledge of a traveller which can speake of experience, and feeling, and hath beene there, and seene and knowne the particulars.

Father.

Now tell me further what difference you make betwixt the feeling of the elect, and the reprobate?

Child.

The reprobate hath a kinde of naturall feeling of sinne, but it is without the true hatred of it, for in his heart he loveth it.

The elect doth so feelee his sinne, that he hateth it, taketh counsell against it, and praieth against it.

The feeling of the reprobate is from naturall faculties, for he is not as a block without all sense.

The feeling of the elect is from the
spirit

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Spirit of sanctification.

The feeling of the reprobate ariseth from naturall feare and diffidence: for man naturally feeleth, and feareth dangers; so the reprobates feele and feare the wrath of God, the accusations of their consciences, the punishment of sinne, hell fire, &c. but haue no true feeling of Gods loue towards them.

But the elect haue a lively feeling of Gods loue towards them.

The reprobate hath sometimes at times, a feeling of spirituall ioy, but it vanissheth incontinently.

The feeling of the ioy of the spirit in the elect, is more lasting and often.

Father.

As you haue told me much of mans miserie in nature, so tell mee yet one point further, whether a man in the state of nature can doe any thing that pleaseth God?

Child.

A meere naturall man cannot please GOD in any thing he doth, but even his best actions are turned into sinne.

For the Apostle saith, They which are Rom. 8. 8.

in

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Tit. 1. 15. in the flesh cannot please God. And againe he saith, To them that are defiled, and unbeleeving, is nothing pure: but ever their mindes and consciences are defiled.

Father.

How long doth a man continue in this wofull and cursed estate, wherein he was borne?

Child.

Iohn 3. 3. Till hee bee regenerate and borne againe. For our Lord Iesus affirmeth, that except a man be borne againe, hee cannot see the kingdome of God:

Father.

By what meanes doth a man come to be regenerate and borne againe?

Child.

By the outward preaching of the word, and the inward worke of the spirit.

Father.

Iam. 1. 18. By what signes may a man knowe
Eph. 1. 13. that he is borne againe, iustified, and sanctified?

Child.

By the worke of grace in his heart;
By

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By his loue to the word of God.

By his loue to the children of God.

By his hatred of sinne.

By his loue of righteousness.

By the change of his thoughts.

By the change of his actions.

By his mortification of the flesh.

By his sanctification of the spirit.

By his walking no more after the flesh, but after the spirit, and such like.

Father.

Sith man in himselfe is so cursed and miserable as you haue declared, shew mee what is his best course to take, and first of all tell mee which is the first step to eternall life?

Child.

The first steppe to eternall life, is for a man to know and feele his miserie, and then labour to get out of it.

Father.

How doth a man come to know and feele his miserie?

Child.

By the sound understanding of the Law, contained in the ten Commandements. Rom. 3. 20.

Father.

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Father.
What is the Law?

Child.
The perfect rule of righteousness,
teaching us what we should doe, and for-
bidding the contrary.

Father.
By whom was the Law given?

Child.
By Moses.

Father.
To whom was it given?

Child.
To the children of Israel.

Father.
Where was it given?

Child.
Exod. 19. In mount Sinai.

Father.
How was it given?

Child.
Exod. 19. With great feare and terrour.

Father.
To what end was it given?

Child.
To let us see our finnes that by the

sight thereof, wee might be constrained
to

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to the *unto Christ.*

Father.

Is any man able to keepe the Law?

Child.

No: and therefore no man can be iu- Rom. 2. 10.
stified by the Law.

Father.

Such then the Law doth condemne,
and not saue. Such it sheweth our disea-
ses, but can giue vs no remedie, where-
fore then serueth it? or what is the vse
of it both in the regenerate, and vnre-
generate?

Child.

As concerning the vniuerse: first, Rom. 7:
it discouereth their sinnes.

Secondly, it stirreth vp the affections
of sinne in them, not of it selfe, but tho-
rough their default.

Thirdly, it worketh in them a feeling
of the wrath of God, of death, and dam-
nation, without offering any hope of par-
don, and therefore to them it is the mi-
nister of death.

Lastly, it doth increase, and augment
sinne in them accidentally, that is, by
reason of their great corruption which

D

declineth

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Declineth from that which is commanded : but inclineth to that which is forbidden.

Father.

Lay open this last point somewhat more fully.

Child.

Rom. 7.

Even as a water-brooke being stope with a damme overthwart, it doth surge and swell the more, till it breake over the damme : so sinne being restrained by the Law doth increase, and rage more in men not regenerate, for their will being not reformed, doth ever tend to that which is forbidden. Therefore the Apostle saith, that without the Law sinne is dead : that is, though sinne bee in men before the publishing of the Law, yet it is not knowne, felt, nor perceined ; as the corrupt humours in mens bodies, which lie close and are not felt till the purgation come : but then they rumble and stirre mightily to resist the medicine, or as unslaked lime, which sleepeth as it were, quietly, and stirreth not till the water bee throwne upon it, but then it smoaketh, burneth, and is in an extreame

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extreame heate. Or as a Snake which lurketh close in her hole all winter, as if she were dead: but when the hot Sun shineth vpon her, then she reentureth, writeth, and stingeth, and sheweth her venomous nature. And thus you see what is the working of the Law in vnregenerate men: But in the regenerate, that is, such as are vnder grace, it is otherwise. For they doe consent vnto the Law, and their nature doth not take occasion any more by the Law to bring forth sinne.

Father.

What is then the speciall vse of the Law to the regenerate?

Child.

First, it is a rule for them to direct their liues by. Secondly, it teacheth them not to trust in themselves. Thirdly, it humbleth them continually in the sight of God. Lastly, it is their schoole-master to Christ.

Father.

Whether are the regenerate vnder the Law or no?

D 2

Child.

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Child.

Rom. 6. 14
Gal 5. 13.

The children of God are vnder the obedience and institution of the law, but not vnder the curse of it; for they being in Christ are freed from that.

Father.

Whether are the vnregenerate vnder the Law or no?

Child.

All wicked and vngodly men are vnder the curse of the Law, which is all one, as to be vnder the captiuitie of Satan and sinne. For their case is this, they must perfectly keepe the Law, or else be damned. For they haue no right to Christ, in whom onely the Law is satisfied. Wee see therefore what a pitifull case all men are in, till they come to Christ, and be found in him.

Father.

What difference is there betwixt the Law and the Gospell?

Child.

The Law condemneth, but the Gospell saueth: the Law casteth downe, but the Gospell raiseth vp.

Father.

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Father.

What difference is there betwixt the couenant of the Law, and the couenant of the Gospell?

Child.

The Legall couenant both really differ from the Euangelicall, or new couenant of Grace. For the old couenant of the Law was conditionall, and did no otherwise giue life, and saluation vnto men, but if they did performe it, and therefore it was nothing else but a repetition of that, which God made to Adam, to wit, if hee did eate of the forbidden fruite hee should dye; if not, hee should liue: euen so, if wee keepe the Law, wee shall liue thereby: if not, we shall dye. But the couenant of the Gospell is free, that is, it doth freely giue life to those that beleue, though they faile in doing.

Father.

But what comfort then is there in the couenant of the Gospell, more then in the couenant of the Law, sith men of themselves are as vnable to beleue the Gospell, as to keepe the Law?

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Child.

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Child.

God hath promised to giue power to his elect to beleue the promises of the Gospell. But hee hath made no promise to giue power to perfoyme the Law,

Father.

Are not the Law and the Gospell contrarie?

Child.

They are not contrarie in themselves, for the same God is the author of them both, the same Christ the substance of them both; the same promises of eternall life the end of both; but the contrarietie is in vs: for to vs the Law saith, *Doe this and thou shalt liue.* But the Gospell saith, *Beleue and thou shalt be saved.* These then be contrarie, to be made righteous by our selues, and to be made righteous by another: for these cannot stand together.

Father.

VVhat say you to the Euangelicall couenant, or new couenant of grace, was it not of two sorts?

Child,

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Child.

Yes: The first was that which was made to the old people: the other was that which was made to the people of Christs new kingdome.

Father.

VVhat difference is heere betwixt these two?

Child.

These two bee all one in substance, but differ only in the manner of dispensation, that is to say, in the manner of utterance, and measure of reuelation: for otherwise in substance, Euangelicall couenant hath alwaies been one and the same, first made to Adam in Paradise, afterward renewed to Abraham and his seed, shadowed in the Law, spoken of by the Prophets, and preached vnto vs euer since Christ was actually exhibited to the world.

Father.

You seeme to say this, that the couenant of Grace with the old people of the Iewes, and vs, differeth only in manner, not in matter: that is, that Christ and all the promises of remission of sins

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and eternall life, in him were dimly reuealed, and darkly vttered vnto them in Types, and shadowes: but vnto vs the same are more fully and cleerely opened and reuealed.

Child.

I meane so indeed.

Father.

Expresse your meaning more at large in this point.

Child.

When a new impression of any booke commeth forth in a faire letter, good print, distinctly verbed, well bound, and gilt, which before was ill printed in a darke letter, ill bound and couered, wee say it is a new booke: yet in substance it is the same with the former: the difference is onely in the forme and outward qualitie. Likewise when a Painter draweth a darke draught of any kinde of picture in obscure lineaments, and colours, and afterward flourisheth it over with more liuely, fresh, and orient colours, heere is the same thing in substance, but altered in qualitie. And thus it saith betwixt the couenant of Grace made

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made with our forefathers and vs. For the old people which lived under the miserie, and wardship of the Church, had a darke draught of Christ, and all the promises made in him. But wee haue them more cleerely and liuely set out: And as the Apostle saith, *We are not as Moses, which put a vail upon his face, &c. But we all behold as in a mirror, the glorie of the Lord with open face, &c.* 2. Cor. 3. 7. 18. And againe, in diuers manners God spake in the olde time to our forefathers by the Prophets: but in these last daies hee hath spoken vnto vs by his Sonne Heb. 1. 1. most cleerely and manifestly.

Father,

You told me euen now that no man is able to keepe the Law: Now therefore tell me what danger lieth vpon it, if a man breake the Law of God?

Child,

Eternall death and damnation: for it is witten, *The wages of sinne is death.* Rom. 6. 2. 3

Father,

Is eternall death and damnation due to vs for every little sin, though it were but in thought only?

Child,

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Child.

Yea, for the least sinne of thought, if God should deale with vs according vnto iustice: for it is written, *Whofoener keepeth the whole Law, and yet faileth in one point, is guiltie of all.*

Iam. 2. 10.

Father.

How then shall we escape this eternall death and damnation?

Child.

Onely by Christ: for hee hath redeemed vs from the curse of the Law, being made a curse for vs. For it is written, *Cursed is euery one that hangeth on a tree.* And againe, *He that knew no sin, was made sinne for vs, that wee might bee made the righteousnessse of God in him.*

Gal. 3. 13.

2. Cor. 1. 21

Father.

How, and by what means hath Christ redeemed vs from the curse of the law, and death eternall?

Child.

By the shedding of his blood vpon the Crosse: for the Scripture saith, *That hee hath made vp a generall peace betwixt his father, and all the elect by the blood*

Col. 1. 20.

Col. 1. 14.

blood

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blond of his Crosse. And againe, We haue redemption through his blond, that is, the forgiuenesse of sinne. And in another place: We which were farre off, are made neere by the blond of Christ. And the author to the Hebrewes saith: That neither by the blond of Goats, and calues, but by his owne blond entred he once into the holy place, and obtained eternall redemption for vs.

Eph. 2. 13.

Heb. 9. 12.

Father.

Haue wee no further good by Christ but onely a freedome from death, and a deliuerance from Hell and damnation?

Child.

Yes: For through him wee are reconciled to God the Father, as the Scripture teacheth, and through him wee haue remission of sinnes, eternall life, and all good things: for the Apostle saith, Hee is made of God for vs, wisdom, righteousness, sanctification, and redemption.

Eph. 2. 14.

Col. 1. 21.

2. Cor. 5. 19

Iohn 3. 15.

Ioh. 5. 24.

1. Cor. 1.

30.

Father.

Is there no other way nor meanes, whereby we may obtaine remission of sin

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fin and eternall life, but only by Christ?
Child.

No: For the holy Ghost saith, There
Act. 4. 12. *is no saluation in any other; for among*
men there is giuen no other name vnder
heauen, whereby we must be saued. And
again, To him doe all the Prophets wit-
nesse, that through his name only, all that
Act. 10. 43. *belcene shall receiue remission of sinne.*

Father.

VVhat say you then to Popes pardons, Indulgences, Masses, Trentalls, Dirges, and such like; May not a man by them obtaine remission of sinnes, and eternall life?

Child.

Nothing lesse: For the Scripture knoweth no such meanes or waies to eternall life: but doth vicerly reiect them as most abominable deuices of men.

Father.

But may not a man bee saued by his good workes?

Child.

No: For the Apostle saith, By grace
Eph. 2. 8. *are yee saued through faith, and that not*
of

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of your selues, nor of workes, lest any man should boast himselfe.

And sure it is, that euen in our best actions there is some remnant of corruption as wee doe them: for the which God in iustice may condemne both vs and our actions: for the Scripture saith: That our very righteousness is as a defiled cloath, or filthy clout. If then our best workes be stained, how can wee bee saued by workes?

Esay 64. 6.

Father.

If wee cannot bee saued by workes, then wherefore should wee doe them? as good play for nought, as worke for nought.

Child.

Not so: for although wee cannot be iustified in the sight of God by our good workes: yet they haue their necessarie vse, and serue to great purpose. As first to glorifie God. Secondly, to publish our faith to the world. Thirdly, to bring peace and comfort to our consciences in the discharge of our duties. And lastly, to winne others.

Father.

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Father.

What doe you call a good worke?

Child.

No worke of man is sound and currant indeed, except the same be commanded of God to bee done: and that of our part it bee done in such sort and manner as he requireth; that is, from a careful heart, and sanctified minde: otherwise, whatsoeuer wee doe in the worship and seruice of God, it is abominable.

Father.

If a man cannot bee saued by his works, but by Christ only: then tell me whether al men shall be saued by Christ or no?

Child.

None shall bee saued by Christ, but onely such as beleue in Christ, that is, such as doe particularly applie Christ, and all the promises made in him to themselves, beeing fullie perswaded in themselves that Christ with all his merits is theirs.

Father.

Are you fully perswaded that Christ with all his righteousness is yours: that
you

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you haue speciall interest in him, and that he died for you particularly, and by name?

Child.

I am fullie so perswaded indeede, without all doubting.

Father.

How know you certainly that you haue speciall interest in Christ, and that you shall be saued by his merits, sith thousands shall perish which will say as much as you, and in words make great bragges, that they hope to be saued as well as the best of them all?

Child.

I doe certainly know it by the worke of grace in my soule: I doe certainly know it, because I feele it, for this I am sure of, that I feele that wrought in me from aboue, which cannot be in any but those whom God will saue.

Father.

What is that I pray you?

Child.

A liuely feeling of his grace, a feeling of his loue, a feeling of his mercie, assured faith in the promises, a feeling of

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of the spirit of adoption, a change of my heart, an alteration of my waies, an unfained hatred of all euill, and a sincere loue of all righteousness.

Father.

May not a wicked man haue all this?

Child.

No: hee may haue certaine shewes and shadowes of these things: but in deed and in truth these things can bee in none but the very elect.

Father.

Cannot the wicked and vnregenerate man be fully perswaded that Christ is his, and that he shall be saued?

Child.

Hee cannot, whatsoeuer hee saith, because hee cannot possibly receiue the spirit of adoption, whereby this inward assurance & full perswasion is wrought, and whereby also the merites of Christs death are sealed to euery particular conscience.

Father.

What other reason haue you?

Child.

Because none of the wicked haue that

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that lively and iustifying faith, which maketh Christ, and al his righteousness ours.

Father.

But there is none so wicked, but hee will say he hath faith, and for the most part they thinke, that they haue all the faith in the world, and that there is no want in their faith.

Child.

Alas poore soules: In these matters of God they say and thinke they know not what. For faith is a mystery, and al heauenly things are such mysteries, as they (men of this world) cannot vnderstand: they are hid from their eies.

Father.

Tell mee then what is the heauenly and iustifying faith?

Child.

A full perswasion and inward assurance of Gods particular loue to vs in Christ, with a sense and feeling of the same in our hearts.

Father.

May not this be in the wicked?

E

Child.

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Child.

No: It is not possible.

Father.

How farre then may a wicked man
goe in faith?

Child.

A wicked man may goe thus farre :
to haue knowledge of the truth : An as-
sent to the same , a ioy both in hearing
and speaking of it, and an outward pro-
fession of it for a time : but the in-
ward assurance of Gods loue , and sen-
sible feeling of it in their heart, they can
neuer haue : which is indeede the very
life of faith.

Father.

Is not this knowledge and assent suf-
ficient : If a man know the worde of
God, and consent to the truth of it in
his heart, is not this faith?

Child.

**No: For the diuels may goe so farre
and further too : For the diuels doe be-
leeue the Scriptures to be true. They
beleue all the articles of the Faith :
They haue exceeding great knowledge
of the will of God, and of the whole
Scripture.**

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Scripture, they beleue that there is a God, and that there is a reward for the righteous, and torments to come for the wicked : and as Saint Iames saith; *The Diuels beleue and tremble* : and yet I hope no man will say the Diuels shall be saued. Therefore we must seeke a difference betwixt their Faith and ours, or else our faith is no better then the faith of diuels.

Father.

If this be true, then Lord haue mercy vpon vs, for out of doubt, thousands are deceiued in this matter of faith, and most men content themselues with a shadow of it, in stead of faith indeed. And assuredly the faith of many carnall protestants is little better then the faith of diuels.

Child.

It is true, the more is the pittie : for the Faith that now a dayes goeth for currant in the World, is but an idle, dead, barren, fruitelesse, and fantastickall faith, or rather an opinion, conceit, and Mathematicall imagination of the braine.

C 2

Father.

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Father.

How many parts be there, of the true
and lively Faith?

Child.

Two.

Father.

Which be they?

Child.

Justification, and Sanctification.

Father.

What is Justification.

Child.

A cleansing and renewing of our nature
by the Spirit of God.

Father.

How many parts be there of iustifi-
cation?

Child.

Two : that is to say, remission of
sinne, and the imputation of Christs
righteousnesse : for when our sinnes are
forgiven, and Christs righteousness im-
puted to vs, then are we truly and in-
deed iustified.

Father.

How many parts be there of sanctifi-
cation?

Child.

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Child.

Two.

Father.

Which be they?

Child.

Mortification and vivification.

Father.

What is mortification?

Child.

A dying to sinne.

Father.

What is vivification?

Child.

A living to righteousness.

Father.

How many parts be there of vivifica-
tion.

Child.

Two.

Father.

Which be they?

Child.

Regeneration, and repentance.

Father.

What is regeneration?

Child.

A repairing of our nature, which

C 3

was

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was corrupted by Adams fall.

Father.

What is repentance?

Child.

An inward change of the soule, and a conuersion of the whole man vnto God.

Father.

Cannot a wicked man haue this repentance, which is in the change of the soule, and the conuersion of the whole man vnto God?

Child.

This is neuer wrought in the wicked.

Father.

How farre then may the wicked goe in repentance?

Child.

The wicked may goe thus farre, to haue a sight of sinne, and a feeling of it, a confession of it, a sorrow for it. A great penitencie and terrour after some horrible fact, for feare of shame, Lawe, punishment, hell fire, &c: as had Iudas, Caine, Saul, Esau, Ahab, and such like. They may haue also a resolution for the time, to sinne no more.

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more. But that part of repentance which hath the promise of mercy annexed vnto it, that is, the conuersion of the whole man vnto God, they can neuer haue.

Father.

How many parts be there of repentance?

Child.

Three.

Father.

Which be they?

Child.

Inward sorrow, confession, new obedience.

Father.

Whether is faith before repentance, or repentance before faith?

Child.

If wee respect time, then they go together, for so soone as there is fire, there is heate: so soone as a man hath faith, so soone he repents: but in the order of nature, faith goeth before repentance, and before all other graces, because it is the roote of all things that please God. But if wee respect the outward manifestation,

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festation, then repentance goeth before faith and regeneration, and all other vertues. Because it first of all appeareth outwardly. For Faith is like the sappe of a tree that lieth hid within the barke: But repentance is like the bud that speedily shewes it selfe, before either blossome, fruit, or leafe appeare. Faith is like the fire, and repentance like the smoake: for though fire bee before smoake, yet the smoake sheweth it selfe before the fire.

Father.

You defined repentance to be an inward change of the soule, how vnderstand you that? Doth repentance change or abolish the substance of body or soule, or any of the faculties thereof?

Child.

No such matter. But true repentance doth rectifie and amend them, by removing the corruption: for it turneth the sadnesse of melancholy into Godly sorrow: choller into good zeale; softnesse of nature, to meekenesse of spirit: lightnesse, & wantonnesse to Christian mirth.

It

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It refozmeth every man according to his naturall constitution, not abolishing it, but redressing the faults of it.

Father.

By what meanes is repentance wrought in vs.

Child.

Both faith & repentance are wrought in vs by the preaching of the Gospell through the inward worke of the Holy Ghost.

Father.

Is not repentance wrought in vs by the preaching of the Law?

Child.

To speake properly, it is not. For the Law is not the proper cause, but rather an occasion of repentance, because it representeth vnto the eye of our soule our damnable estate, & smiteth the Conscience with dolefull terrours & feares, which though they be no tokens of grace (for they are in their owne nature the very gates, and the downefall to the pit of hell) yet are they certaine occasions of receiuing grace.

Father.

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Father.

Expresse this more plainly.

Child.

Euen as a Physitian is sometimes constrained to giue that vnto his patient which increaseth sicknesse, and maketh his fits more sore and terrible, to the end he may recover him : so man because he is dangerously sicke of sinne, must be cast into some fits of legall terrors by the ministerp of the Law, that hee may be soundly and inwardly cured.

Father.

The Law is a schoolemaster to bring vs vnto Christ, *Ergo* it is the cause of repentance.

Child.

It bringeth vs to Christ, but not so kindly and naturally as doth the Gospel by alluring vs, but as it were, violently and forceably constraining vs; and as they say, it bringeth vs not simply and of it selfe : but after some sort and manner. For the Law in it selfe is the ministerie of death, and damnation, because it sheweth a man his wretched estate, but sheweth him no remedy :
there.

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therefore it cannot be properly an instrumentall cause of that repentance which is effectuell to saluation. But the Doctrine of repentance is a part of the Gospel; and therefore the preaching of the Gospel, and the preaching of repentance are put one for another. Luk. 96. Mark. 6. 12. and consequently true repentance both spring out of the Gospel, as out of his natural roote and most originall cause.

Father.

As you haue told me by what meanes Faith and repentance are wrought in vs: so now tell mee by what meanes they are nourished, and increased in vs?

Child.

As Faith and Repentance are first hatched, and bred in our hearts by the ministry of the worde: so also are they increased by the same, and by other good helpes appointed of God for that purpose, as Prayer, Sacraments, reading, meditation, conference, and such like good meanes.

Father.

First then, let vs proceed to speake a
little

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little of prayer, and first of all, tell mee what prayer is?

Child.

An earnest calling vpon God according to his will; or as some say, a familiar speech betwixt God and vs, or as a secret letter wherein Gods people signifye their minde vnto him at large, craving a speedy answer, which he in his time according to his will and wisdom, doth alwaies most graciously returne without failing.

Father.

How many parts are there of prayer?

Child.

Three, confession, petition, thanksgiving.

Father.

Whereof must confession be made?

Child.

Confession must be made both of original sinne, and actual transgressions, both commissions of euill, and omissions of good. And all this must be done, with as much particularising as may be, that is, calling to minde, and reckoning vpon particular offences, especially those

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those which lie heaviest upon vs : and
that with as great griefe, vehemencie,
and aggravation of them as is possible.

Father.

Whereof must our petitions be ?

Child.

Petitions must be for the remooving
of euill, and the obtaining of good, for
spirituall, and earthly blessings, concer-
ning our selues, and those that are nere
vnto vs, concerning Church and Com-
monweale : concerning Magistracie,
Ministry, and Commonalty.

Father.

What must our thankesgiuing be ?

Child.

First, for all spirituall blessings, as
election, creation, redemption, iustifica-
tion, sanctification, adoption, worde,
sacrament, good men, good books, good
societie, good conference, and all fur-
therances to eternall life whatsoener.
Secondly, for all outward blessings, as
preservation of Prince, country, peace ;
for Magistrates, food, rayment, health,
liberty, peace, and preservation. For
daily, ordinary, and particular fauours
which

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which are renewed upon vs continuallie
from day to day : euen as the Eagle re-
neweth her bill.

Father.

As you haue shewed mee the parts
of prayer ; so also shew mee some cir-
cumstances of prayer : and first tell mee
to whom we must pray.

Child.

To God onely.

Father.

In whose name must we pray ?

Child.

In the name of Christ onely.

Father.

How must we pray ?

Child.

In the spirit, that is, seruenely, fee-
lingly, and constantly, which cannot be
without a feeling of our misery.

Father.

When must we pray ?

Child.

At all times as occasion and necessity
doth moue : but specially in the time of
affliction, as it is written ; If any be af-
flicted, let him pray.

Iam. 5.13.

Father.

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Father.

Where must we pray?

Child.

Every where; but especially in the **1.Tim.2.8.**
publike assembly and our private families.

Father.

Vpon what must our prayer bee
grounded?

Child.

Vpon the word of God, and the promises of the Gospell.

Father.

What must we pray for?

Child.

For those things which our Lord Jesus hath taught vs in his prayer, which is the perfect platfome of all prayer, both for matter and forme.

Father.

Which bee those things which our Sauour would haue vs alwaies to bee mindfull of, when wee haue any suites vnto his Father?

Child.

First, the honouring and setting vp of his name heere amongst vs, both in regard

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regard of his Justice, and mercy, and also in respect of his word and wisdom, power and providence.

Secondly, for the advancement and flourishing estate of his Church and kingdome, by the regiment of his worde and Spirit, by the increase of good workemen in his harvest, and a blessing vpon their labour: by a remoouing of all lets, and by a weakening and overthrow of all aduersary power whatsoever: especially that of Antichrist, Idolatry, and Atheisme.

Thirdly, that al cheerefull obedience may at all times, and of all persons in their seuerall places and callings be peelded vnto his most holy will, without grudging or hypocrisie.

Fourthly, that all things necessary for this life may be ministred vnto vs, as food, rayment, health, liberty, peace, and preservation: and also that a blessing may be vpon al that we haue, as body, goods, wife, children, family, stock, store, corne, cattel, trades, occupations, yea all the workes of our hands, both goings out, and comings in.

Fifthly,

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Fifthly, that a generall pardon may bee granted from the throne of Grace through Christ, for the remission of all sinne in his bloud, and that thereby wee may be iustified, acquitted, and discharged.

Sixthly, that wee may not afterward be left to our selues, but sufficiently armed with spiriual strength from aboue, to outstand all temptations whatsoeuer; that so all praise may redound to him which worketh all in all.

Father.

As you haue shewed me the matter and circumstances of prayer, so shew me the effects of prayer?

Child.

It were an endlesse labour to enter into that, sith the Scriptures doe plentifully teach, that all hard and admirable things haue been compassed and effected by prayer, both for the turning away of euill, and the purchasing of good.

Father.

Then tell me what things are especially to be obserued of vs in prayer.

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Childs

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Child.

There be nine special things to be observed of vs in prayer.

Father.

Which be they.

Child.

Repentance, meditation, humiliati-
on, faith, loue, zeale, thanksgiuing,
watchfulnes, obedience. Whereof the
first three goe before prayer: the next
three are in the action of prayer. The last
three follow after prayer.

Father.

Open your meaning more plainly.

Child.

My meaning is this, that our pray-
ers can neuer be currant and good in the
sight of God, except before prayer first
wee come with great sorrow for sinne,
and strong purposes of amendment.
Secondly, except wee muse and medi-
tate very deeply of the great and ma-
nifold dangers we goe in euery day, both
within vs, and without vs. Thirdly, ex-
cept we be thoroughly humbled with the
conscience of our former transgressions.
Moreouer in the action of prayer, there
is

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is nothing sound and acceptable to God: except faith be present, that is, a full assurance to be heard for Christ, & for the promises made in him. Secondly, except love toward our brethren be there also without envy, wrath, and all uncharitable affections. Thirdly, except zeale, that is, pure & earnest affections, beare the chiefe way in this action, for God abhorreth coldnesse. Lastly, except there be hearty thanksgiving for favours obtained: watchfulnesse over our affections afterward, and speciall care of bettering our obedience in all time to come.

Father.

Doth not our Lord Iesus in the preface of his prayer, teach vs all these things concerning the manner of prayer?

Child.

Yes, our Lord Iesus in his preface doth in generall termes teach all these things; for hee teacheth vs to pray in faith, feare, and love. In faith and assurance, because God is our Father: in feare and reuerence, because he is in hea-

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uen. In loue, because he is our Father :
that is, a common father to vs all.

Father.

If we pray according to these rules,
are we not sure to be heard?

Child.

Ioh. 15. 7. Yes certainly : As the Scriptures
1. Ioh. 3. 22 doe abundantly teach vs, and as it may
1. Ioh. 5. 14 appeare by this reason, that in prayer
there is the mutuall and ioynt worke of
the whole Trinitie : the holie Ghost
mouing and quickning, the Sonne me-
diating : the Father hearing, and gra-
ciously returning an answer.

Father.

But yet wee see by experience, that
God doth not alwaies grant the petiti-
ons, and requests of his owne children.
Shew me therefore some reasons why
God sometimes denieth the requests of
those whom he loueth most dearly.

Child.

Eze. 14. 13 There be foure reasons hereof : first,
because God hath otherwise decreed
with himselfe.

Mat. 20. 23 Secondly, because they know not of-
tentimes what to aske.

Thirdly,

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Thirdly, because he in his deepe wise: 2. Cor. 12. 9
doe seech it not good for them.

Lastly, because God will trie their Luk. 18. 7.
faith, loue, patience, and constancie. Lam. 3. 8.

Father.

Having thus farre spoken of prayer,
as one speciall meanes wherby our faith
is increased: Let vs now further pro-
ceed to speake of the Sacraments, as of
another speciall helpe: and first of all
tell me what is a Sacrament?

Child.

A Sacrament is an holie signe or
seale, ordained of God to confirme our
faith, to testifie our obedience to his ma-
iestie, and our loue and fellowship one
with another.

Father.

How many Sacraments be there?

Child.

There are but two Sacraments of
the new couenant, namely, Baptisme
and the Supper of the Lord: for those
onely are Sacraments of the new Tes-
tament, which are Ceremonies insti-
tuted of Christ, for the common vse of
the whole Church, hauing the pro-

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wise of Grace annexed vnto them,
which excludeth five of the popish sacra-
ments.

Father.

Why are the Sacraments called signes?

Child.

Because they represent to our selues
spirituall things, and set forth Christ
and his benefits, to the outward senses
of all.

Father.

Why are they called seales?

Child.

Because they seale vnto our consci-
ences the assurance of the forgiveness of
sinne, and because they doe effectually
apply to the faithfull the truth and fruit
of Christs death.

Father.

Are our Sacraments but bare signes
and figures, as the Papists charge vs?

Child.

Our Sacraments are not bare signes
and figures, but figures ioynd with
their truth and substance, and such as
not onely represent, but exhibite vnto
vs the body and blood of Christ.

Father.

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Father.

Make this more plaine,

Child.

The Sacraments are signes to represent, Seales to confirme, and instruments to conueigh Christ and all his benefits to the Beleeuers: they represent, because we are dull to conceiue and remember: they seale, because wee are full of vbeleefe: they conueigh Christ vnto vs, because otherwise wee doe hardly apprehend him.

Father.

The Papists charge vs, that wee affirme an imaginary, figuratiue, and spirituall body of Christ to be present in the Sacrament, and not his essentiall body, What say you to that?

Child.

They doe falsely so charge vs, for wee holde that the Godlie receiue the true and naturall bodie of Christ, and are partakers of his very substance, to make vs grow into one life with him, for wee can haue no benefite by Christ, untill wee bee partakers of

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Christ himselfe, and that in such sort that we become flesh of his flesh, and bone of his bone, that is one with him and hee with vs: Howbeit not corporally, but in such sort as is agreeable to a Sacrament, that is to say, spiritually, and mystically.

Father.

Lay open this point more at large.

Child.

Ephes. 5.

Our coniunction with Christ is not in imagination, and conceit only, but is reall and substantiall, though secret and hard to bee comprehended; and therefore the Apostle calleth it a great myste-
rie. For we are tyed to Christ by his Spirit, as the naturall members to the head by ioynts and sinewes, in a most secret and admirable manner. For wee may not carnally conceiue of this our coniunction with Christ, as though there were any mingling of his bodie and ours, his substance and ours, or his person and ours: for all things that are vntied one to another, are not straightwayes mingled; for although the light
is

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is ioyned with the ayre, and the Sun-
shine with the windowes: yet can wee
not therefore say they are mingled to-
gether. The coniunction in couenant
betwixt man and wife, maketh them
two, one flesh, so neere is it: yet for all
that, they cease not to bee diuers per-
sons, and sundrie substance, althougħ by
couenant they are one flesh. Such is the
coniunction, and vnion, betwixt Christ
and vs: for wee are indeede vnited with
the flesh of Christ, and are flesh of his
flesh, and bones of his bones: yet is all
this without any mingling or grow-
ing together of our persons, and sub-
stance with his: for as the vnion of the
faithfull, one with another as members
of one bodie, is not by any reall ming-
ling, or growing in their persons toge-
ther, but by the bond of the Spirit: so
it is in this our spirituall coniunction
with Christ.

Father.

Sith the Sacraments are scales as you
say, tell me what it is that they scale vn-
to vs?

Child.

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Child.

The Sacrament of Baptisme sealeth vnto our Consciencs the remission of sinnes, which is the first part of our iustification. The Sacrament of the Lords Supper sealeth Christs righte-ousnesse, which is the second part of our iustification: and to say all in a worde, whatsoeuer the holy Ghost teacheth by the Gospell, the Sacraments doe confirme and seale the same vnto vs, but especially that our whole saluation standeth in the onely sacrifice of Christ offered for vs vpon the Crosse.

Father.

Which be the principall vses of a Sacrament?

Child.

There be seuen principall ends, and vses of a Sacrament.

Father.

Which be they?

Child.

First, to bee seales of the newe covenant betwixt God and vs. Secondly, to assure vs of the truth of Gods promises. Thirdly, to underprop the weakenesse of
of

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of our Faith. Fourthly, to seale vnto our consciences the certainty of the forgiveness of sinnes. Fifthly, to distinguish the Church from Infidels and heathen, as it were, by certaine visible markes, and brands. Sixthly, to witness our loue and fellowship one with another, and therefore they are as it were the bands of the Church. Lastly, to put vs in a fresh memory of the sufferings of Christ, and the benefits which we haue by his death.

Father.

Are our Sacraments of the new covenant, the same with those of the old?

Child.

They are the same in substance, for the same Christ, the same faith, the same promises, and the same hope of eternall life, are contained vnder both the Covenants: but the signes were changed according to the circumstance of time, and some other differences there be in regard of Rites, clearenesse, number and time. Rites, because their outward forme of administration was diuers from ours: clearenesse, because

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cause that which was obscurely shadowed, is now cleerely revealed : Number, because they had a great multitude of Sacramentall figures, wee as fewe in number, and as effectuell in signification as may bee : In time because there is nourished in them the faich of Christ to come, and ours confirme vnto vs the faich of Christ which is alreadye come, and hath accomplished all things which are necessarie for our redemption.

Father.

How many parts be there of a Sacrament?

Child.

Two, that is to say, the outward signe, and the inward thing signified.

Father.

What is the reason that God vseth outward signes?

Child.

Because of our habithnes and dullnesse in conceiuing of heauenly things : for if wee were altogether spirituall and Angelicall, wee should not neede such grosse elements : but seeing our spirit
is

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is drowned in our bodie, and our flesh
doth make our vnderstanding dull, ther-
fore the Lord is content to apply himselfe
to our capacitie, and to teach vs by vi-
sible signes, and sensible things, as some-
times hee did Abraham, Gideon, Eze-
chiah, and other his most excellent ser-
uants, and for this cause the Sacraments
are as it were, mirrors, or glasses, wher-
in wee may behold the riches of the
grace of God which hee bestowed vpon
vs, wherein also God doth more ex-
pressly, and in a more visible manner te-
stifie his loue and good will towards vs,
then by his word.

Gen. 15. 9.

Iudg. 6. 37.

2. Reg. 20.

9.

Father.

Which is the outward signe in Bap-
tisme?

Child.

Water.

Father.

Which is the inward signe signified?

Child.

The washing away of sinne by the
bloud of Christ.

Father.

Which is the proper end of Baptisme?

Child.

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Child.

The proper end of baptisme is, that by this solemne and holy action, wee might bee knowne by the testimonie of men and Angels to be in the number of the visible Church.

Father.

Expresse your minde more fully touching the end and vse of Baptisme.

Child.

Baptisme is ordained of God, not only to be a Sacrament of our regeneration and new birth, and of the buriall of the old man, but also to be a visible testimonie of our admission into the household of God, which is his Church; for in baptisme wee doe giue our names to God, put on his luerie coate and cognizance, and take the oath of allegiance to be true subjects to the Crowne of Heauen, and to set our selues with all might and maine against the enemies of our Lord and King: that is, the world, the flesh, and the Diuell, and to bee all for him, that is, for his credit and honour, not regarding our selues, so wee may bring glorie to him whose wee are, and
so

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to whom wee haue swozne allegiance,
and giuen by our selues wholly to serue
him faithfully, as our speciall good Lord
and Master.

Father.

Is there not some further vse of bap-
tisme besides this you haue spoken of?

Child.

Yes: there is yet somewhat more, for
baptisme is a seale of the couenant be-
twixt God and vs; for in baptisme a co-
uenant is made betweene the Lord and
the partie baptized solemnely in the as-
semble of the Church. In which coue-
nant God for his part promised Christ
with all blessings that come by him, as
that he will be our God, forgive vs our
sinnes, and remember our iniquities
no more, &c. The party baptized, for his
part entreth himselfe, as a couenant ser-
uant vnto God, promiseth faithfull ser-
uice with a renouncing of Satan and
sinne, and whatsoever is against the ho-
nour and glozie of God: and so standeth
bound to these couenants and condi-
tions. When this couenant being thus
solemnely made betwixt God and his
neha

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new seruant, is forthwith sealed by the sprinkling, or dropping on of water: and thus you see that Baptisme doth confirme, and seale the couenant betwixt God and vs.

Father.

But yet wee see there bee very few that haue any care to keepe couenants, and to performe that solemne promise which they haue made in Baptisme before many witnesses, yea before God and Angels.

Child.

The greater is their condemnation, and assuredly they shall one day know to their cost, what it is to dally with God, and to breake couenants with so great a King, as all they doe, which follow their owne wayes and their owne lusts, not regarding the Commaundements of God.

Father.

What is the reason that infants are baptized, sith they can make no profession of faith and repentance?

Child.

There be foure reasons hereof.

First,

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First, because they are the seed of the Church.

Gen. 17. 1.

1. Cor. 7. 14

Act. 2. 39.

Luk. 18. 16

Secondly, because they are within the outward covenant.

Thirdly, because the promises belong unto them.

Fourthly, because of such is the kingdom of heaven. For to be borne in the womb of the Church, is unto infants in stead of faith and repentance; for faithfull parents doe according to the condition of the covenant, apprehend that promise both to themselves and their children, though not all, for we must leaue unto God his secret iudgements.

Father.

Having thus farre spoken of the Sacrament of Baptisme, let vs now proceed to speake of the Sacrament of the Lords Supper, and first tell mee what is the speciall vse of it.

Child.

First, it serueth to seale vnto our consciences all the promises made in Christ, and all the benefits of his death whatsoever: and therefore there is the same vse of it, that is of a seale, which is to con-

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firm and ratifie a writing. For in outward things men like well of a promise, but better of a writing, and best of all of a seale. Now therefore the Sacrament is, as it were the Kings broad Seale set to his generall and free pardon. For all the doctrine of the Gospel, is as it were an open proclamation of pardon to all penitent sinners: and this Sacrament, is the seale of the Kings pardon, to ratifie and confirme all the promises of the Gospel, for a word or promise must necessarily goe before that Sacrament which it doth seale and confirme vnto vs, and therefore that Sacraments without the word of promise going before, are as it were a seale to a blanke.

Secondly, the Sacrament of the Lords Supper, is as it were a second seale set by the Lords owne hand vnto the former couenant made in Baptisme, which is renewed in the Lords Supper, betwixt the Lord himselfe, and the faithfull receiuer, and that by the outward actions of eating bread, drinking wine, &c.

Thirdly, the Lords Supper serueth to represent

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represent vnto vs our continual feeding
in the house of God: For as by baptisme
we are once admitted into the household
of God: so by the Lords supper is sig-
nified a daily feeding in the same vpon
Christ and al the promises made in him,
and also vpon the word which is our
most sweet and beauenly Manna.

Father.

Which be the outward signes in the
Lords Supper.

Child.

Bread and wine.

Father.

Which be the inward things signi-
fied?

Child.

The body and bloud of Christ.

Father.

How receiue you the outward signes?

Child.

I receiue them with my hands, eate
them with my mouth, and digest them
with my stomacke.

Father.

How doe you receiue the inward
things signified?

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Child.

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Child.

Onely by faith, and feede of it as of a
food giuen me to life everlasting.

Father.

Is the bread and wine then changed
into the substance of the body & blood
of Christ?

Child.

No: for that were to destroy the na-
ture of a Sacrament, which must consist
both of heauenly and earthly matter.
Therefore the bread and wine remaine
stil in their owne forme, nature, and sub-
stance, but Christs naturall body is in
heauen. Therefore the Papists would
make vs beleue the moone is made of a
greene cheese, when they beare vs in
hand that bread is changed into flesh, and
wine into blood, and Christs naturall
body is really present in the Sacrament,
and yet we see it quite contrary with our
eyes, and a childe may discerne that it is
neither so, nor so.

Father.

Is there then no difference betwixt
bread and Wine in the Sacrament, and
common bread and wine?

Child.

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Child.

There is no difference either in substance or forme, but onely in the vse and end whereunto they are applied, which is, to represent and signifie holie things: for whereas before they were common meate, now they are holie signes, and beare the name of that thing which they signifie: otherwise out of this action they are the same with common bread.

Father.

You said euen now that Christs bodie and bloud and all the benefits of his death, are receiued of vs by faith: tell me therefore whether a wicked and vnfaithfull man can receiue them.

Child.

Hee cannot: for if they bee receiued only by faith, how shall he receiue them that hath no faith: the vbeleeuers therefore may receiue the outward signes, that is, the bread and wine as well as others, as did Iudas: but the inward thing signified, which is the bodie and bloud of Christ, and all the benefits of his passion, none can receiue

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but onely the elect.

Father.

If this be true, that al that receiue the shell, doe not receiue the kernell: then it followeth that grace is not necessarily tyed to the outward signe or sacrament.

Child.

True indeed: for otherwise the faithlesse should gaine as much by the Sacrament as the faithfull, which were most absurd: but most certaine it is, that saluation is not tied, nor shut vp within the Sacraments, neither do they giue grace, but only testifie and assure, that grace is giuen: as sealed euidences doe giue no lands which are otherwise attained, as by inheritance, friendship, and money: but only testifie that they are giuen, and assure the quiet possession and enioying thereof.

Father.

VVhy did God choose these creatures of bread and wine to represent vnto vs the bodie and bloud of Christ, rather then any other earthly creature?

Child.

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Child.

Because there are none other earthly creatures that can so fitly represent to our outward senses, those things which God would haue vs learne by this Sacrament.

Father.

What be those things that God would haue vs learne by this Sacrament?

Child.

By the breaking of the bread, we haue to learne, the breaking of the bodie of Christ vpon the crosse, and by pouring forth of the wine, the shedding of his blood: and by the distributing to al that are present, Christs communicating himselfe to al that will faithfully receiue him. By eating and drinking we learne, that as bread and wine doe nourish our bodies in this life: so Christs bodie and blood do nourish our soules to life everlasting: and as the substance of bread and wine by digestion passeth into the substance of our bodies: euen so by faith, Christ and wee are vnited with an vn-speakable vnion, and wee made flesh of his flesh, and bones of his bones:

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and that is the proportion and analogie, betwixt the signe and the thing signified. For if the Sacraments had not a certaine likenesse of those things whereof they are Sacraments, then were they no Sacraments at all.

Father.

What more is to be learned hereby?

Child.

That wee being many are one in Christ, as of many graines is made one loafe, and of many grapes one wine.

Father.

For as much as the vnworthie receiuer is damned, as the Apostle saith, how wilt thou know, whether thou art a worthie receiuer or no?

Child.

If I examine my selfe, and finde that I humbly acknowledge mine owne vnworthinesse, that is to say, my sinnes, and be heartily sorry for them, and fully purpose amendment of life, assuredly resting vpon the promises of pardon made in Christ, then am I worthie, because mine vnworthinesse is forgiven, and put out of remembrance.

Father.

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Father.

For whom are the Sacraments ordained?

Child.

The Sacraments are specially ordained for those which beleue in Christ, and doe seeke for remission of sinnes, and eternall life, only through his sacrifice: for how can the forgiveness of sinne be sealed vnto the vnbeleeuers, whose sinne is not forgiven?

Father.

VVho ought to approach vnto the Lords Supper?

Child.

None but such as haue the knowledge of God in some measure, or at least, that haue knowledge in this present action, and such as haue faich, repentance and loue.

Father.

How shall a man know that he hath these things?

Child.

Three waies: First by his settled purpose, and desire to obey God according to all the commandements of the Law.

Secondly,

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Secondly, by his loue to the word of God. Thirdly, by his daily fruites towards God and men.

Father.

Who are to be reiected and put back from the Communion?

Child.

Three sorts of men.

Father.

Which be they?

Child.

First, strangers, that is, such as are unknowne to the Pastor, are not to bee admitted, as it is written: *A stranger shall not eate thereof.*

Exod. 12.
45.

Secondly, Ideots, chilozen, mad men, and fooles, are not to be admitted; for they cannot examine themselves according to the Apostles rules.

I. Cor. 11.
28.

Thirdly, notorious euill liuers by whom the congregation is offended, for it is written: *Give not that which is holy vnto dogs.* Again, *It is forbidden in the law, that any man being circūcised should be admitted to the communicating of the Pasfeouer, because they were polluted by touching a dead corps, and being at a buriall.*

Mat. 7.6.

Exo. 12.41

Num. 9.9.

Leuit. 13.

Leuit. 14.

Leuit. 15.

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riall. God gaue often charges, and commandements in the law, that if any man had unwittingly defiled himselfe by any legall pollution, hee might not enter into his owne house, much lesse approach unto the Passeouer, till hee was purified and cleansed by offering up a sacrifice. Now all these scriptures doe plainly prooue, that no prophane, or filthy persons: as whores, mongers, drunkards, blasphemers, rioters, and such like may bee admitted to the holy Communion.

Father.

What say you to such as shew no loue nor desire to this holie ordinance of God, nor once so much as offer themselves vnto it, except sometimes at Easter a little for fashion and law sake?

Child.

Such do shew themselves to be little better then miscreants, and Atheists: for they doe contemptuously refuse the grace of God which he offereth in this Supper, and doubtlesse to abstaine of set purpose, is no lesse sinne then to receiue unworthily. For that patient which is
dange.

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dangerously sicke, and yet maketh no account of the Physicians receit and order, deserueth no lesse blame, then he which abuseth the same receit, that is, doth not vse it according to that diet and order that was prescribed him.

Father.

If some very bad persons chance to creepe in, or thrust in themselves to be partakers of this holie institution, is therefore the whole action defiled?

Child.

God forbid: for wee reade throughout the Scriptures, that good and bad haue been mingled together in matters of Gods worship and seruice, both word, prayer, Sacraments and sacrifices: and sure it is, that the wickednesse of the wicked cannot defile or pollute either the Sacrament it selfe, or any of the godly Communicants, but onely themselves.

Father.

Are all to be admitted to the Sacrament of the Lords Supper, which professe faith and repentance, either in truth or in shew?

Child.

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Child.
Yes : unleſſe there bee ſome ſpeciall **Exod. 12.**
exceptions taken againſt them. For it is **47.**
written, all the congregation of Iſrael
ſhall obſerve it through their genera-
tions, that is to ſay, all the members of
the viſible Church which are within the
outward covenant.

Farther.
How ought Miniſters to deale with
many ignorant and ſimple men, and ſil-
lic ſoules which are able to yeeld ſmall
reaſon of their faith : are they all to bee
admitted to the Communion, or all to
be reieſted?

Child.

As Miniſters ought not raiſhly to ac-
cept of all that offer themſelves with-
out examination and conference : ſo
ought they not lightly to ſhut out any
from that which ſhould ſeale up their
remiſſion of finnes. For albeit they bee
ſomewhat ignorant and ſimple, yet fin-
ding in them any ſeeds of religion, and
ſparkes of the feare of God, ſhewing it
ſelfe in ſome tractableneſſe to know
God, and in love to the Word, they are
to

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to admit them, with encouraging and
erhorting them to goe forward. But if
with ignorance and blindness, be ioynd
either froward contempt of meanes, or
meere carelesnesse, or open wicked be-
haviour, or prophane dissolutenes with-
out remorse when they be dealt with
all; When they are with all
mildnesse to be shut
out.

All glorie be giuen to God.

FINIS.

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